

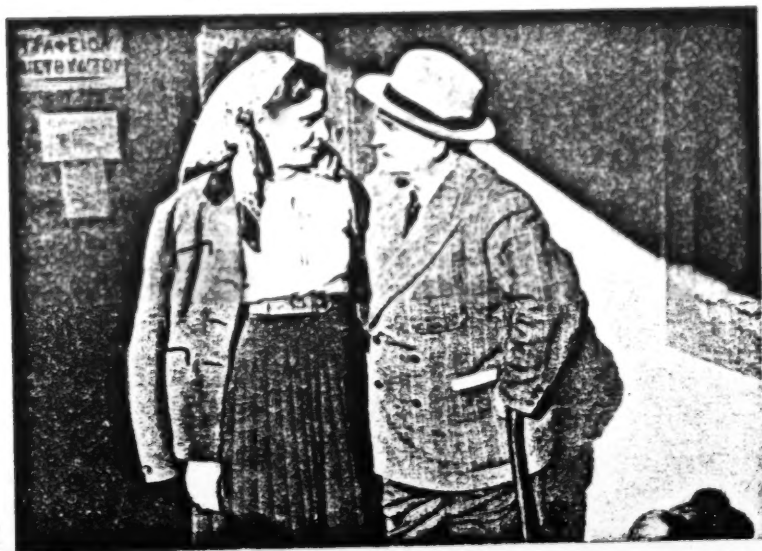
142
291
302



[574]
[609]

9. Our hosts in a Peloponnesian village: Xenos is the password for stranger and guest. Their hospitality was radiant; their posing was a serious project.

10. Mr. Papaspyropoulos and his wife. He wrote the account of Ano-Kleitoria, Peloponnesos.



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11. At the oven for Sunday afternoon lamb and rice, Attica.

[p. 272-G]

1:Sanders Z-5yf (1952-1959) 1962 EH1 Greece EH1



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13. Lunchtime in Thessaly in a day of spring plowing.

14. A girl at work at the kneading trough in the village of Malakassa, Central Greece.



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[p. 272-I]



491
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792

17. A monk on the ageless journey to Salamis with casks from his monastery to be filled or to sell.

18. Godparents hold the child before the priest for a controlled moment in the exuberance of a baptism, Macedonia.



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Roasting the paschal lamb.

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A woman of the village.



A young girl of the village.

[Hill Villages]
THE VILLAGES129 178^x

households owning 100 stremmata each did not find it necessary 241
to work the land themselves. Like the absentee in Volos, they 423
also rented their fields on a sharecropping basis to the others. 565
The president of the village in 1956 was the head of one of 578
these households; he had let the nail of his little finger on one 427
hand grow in order to prove to everyone that he was exempt 302
from manual labor. He was also the only fat man I saw in the 142
village.

The bad feeling in Cherasia was not simply a matter of eco- 178^x
nomics, however. Shepherds have had a proud tradition in 233
Greece. Heavy manual labor is beneath them, and they have al- 241
ways felt themselves superior to the grubbing farmers of the 433
plains. Moreover, a tradition of violence has always lain near 565
the surface among shepherds. In days not so very far past, it was 578
part of the shepherd's job to protect his flock from wolves. Even 579
today a few wolves are said to survive in remote parts of 461
Greece; and whenever public order breaks down, far more dan-
gerous two-footed wolves, armed with guns, quickly appear.
The transition from shepherd to bandit has always been easy.
A shepherd losing his flock must almost automatically become a
two-footed wolf himself, preying on other shepherds or, better
yet, on the fat, stolid landlords and peasants of the plain.

In view of these traditions, one can better understand the 461
spirit of Cherasia. Free shepherds, traditionally ready for vio-
lence, were being ground down to a status beneath that of the
weaklings who in 1905 had preferred the indignity of labor to
the leisure of mountain pastures; and to the people of Cherasia
this seemed a clear reversal of the proper social order. They
were most unwilling to accept such a reversal. They were not
farmers, and did not wish to become farmers. As a result, they
did not do all they might have done to make their hillside agri-
culture rewarding. Field labor was, for them, a regrettable
necessity, not a satisfying way of life. They made no effort at 000